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Proceedings at New York, October 26th and 27th, 1864.

The Society held its Semi-annual Meeting for 1864 in the city of New York, commencing on Wednesday, October 26th. The members came together at 3 o'clock in the afternoon, and, in the absence of the President (who was detained at home by illness) and of all the Vice-Presidents and the Recording Secretary, were called to order by the Corresponding Secretary. Prof. J. J. Owen, D.D., of the New York Free Academy, being the oldest Director present, was chosen Chairman of the meeting, and Prof. James Hadley of New Haven was made Recording Secretary *pro tempore*.

After the reading of the minutes of the last meeting, the Committee of Arrangements announced the order of the session, as proposed by them and ratified by the Directors. The evening session of the day, partly literary and partly social, would be held at the residence of Prof. Howard Crosby, D.D., and the Society would meet again at 9 o'clock on Thursday morning for the despatch of business.

The Directors gave notice that the next meeting would be held in Boston, on Wednesday, May 17th, 1865, and that the Committee of Arrangements for it would be the same as last year.

They further informed the Society that they had transferred to the list of Corporate Members the names of

Hon. Charles William Bradley, late of Hankow, China,
and Prof. Fitz-Edward Hall, D.C.L., of London,

as Corporate Members for Life, on account of distinguished services to the Society, and generous gifts to its Library and Cabinet, due statement of which was made to the meeting, in connection with the announcement.

The correspondence of the past six months was next presented and read in part. Acceptance of corporate membership had been received from

Prof. Austin Stickney, of Hartford, Conn.,
Rev. William Silsbee, of Cambridge,
Rev. Samuel Johnson, of Salem, Mass.,
William A. Wheeler, Esq., of Dorchester, Mass.,

and of corresponding membership, from

Prof. Edward B. Cowell, of Calcutta.

Among the extracts from letters read were the following :

Rev. Charles R. Hale, of the Naval Academy at Newport, writes under date of Oct. 22, 1864 :

.... "I have been making some investigations respecting the Dighton inscription, and writing a little essay upon it, at the request of the Commodore, to put, with an elaborate drawing of the stone, in the Academy library. I am sorry to say that I was unable to continue in the belief I tried to hold of its Scandinavian origin: I think it Indian, though not satisfied with Schoolcraft's interpretation." ...

Rev. Lewis Grout, late of the Zulu Mission, dated Feeding Hills, Mass., Oct. 24, 1864 :

.... "You may be glad to hear that my work on *Zulu land*, from which I read a chapter at one of our former meetings, is in press, and likely to be issued in a few weeks." ...

Rev. J. G. Auer, of the Cape Palmas Mission, dated Philadelphia, Pa., May 24, 1864 :

.... "I will have sent you a copy of our Grebo Grammar and Grebo Primer, just issued. After my return to Africa, I hope to send you something more and fresh. You will find the books I mention written in Lepsius's Standard Alphabet. The appearance of the little grammar brings a good deal of light into our African schools." ...

Prof. Gustav Flügel, dated Dresden, Sept. 26, 1864 :

.... "I see that your literary labors and enterprises for the benefit of Oriental studies make brilliant progress, and embrace a field ever extending. It is a subject of rejoicing with me, for these literary conquests constitute the honor of every nation. ... With us, as it appears, each year has also its important productions, and it is a great gain that our German libraries are enriching themselves with original material of a high value. A great number of Oriental manuscripts have become the property of these libraries, and I trust that yours also have been able to procure their share of similar treasures.

If you inquire of me with what subject I am myself at present chiefly occupied, I would reply that the first volume of a catalogue of the Oriental manuscripts in the Imperial Library at Vienna, by me, will appear in a few months, and I hope that through the means of this publication the literary world will be made acquainted with a considerable number of works hitherto almost or wholly unknown. These manuscripts are already two thousand, and their number increases almost every year." ...

Prof. Hermann Brockhaus, dated Leipzig, Aug. 8, 1864 :

.... "The first part of the eighth volume of your Journal is duly received, and I have been, as always, delighted with the excellent works it brings. The Journal has now already become a real mine, which for some branches of Oriental knowledge—as, for example, for the Modern Syriac—is altogether indispensable. ...

The third and fourth parts of the eighteenth volume of our *Zeitschrift* are through the press. Also the first part of Stenzler's *grhya sūtra* of Āçvalāyana. He gives at present only the text ; the translation will appear toward the end of the year.

Justi's Zend dictionary is also just complete. It is an excellent work, and by its means the study of these ancient remains of Iranian culture is for the first time rendered possible. Justi has, by my advice, added further a sketch of the grammar, and a little Chrestomathy, for academical use. This last part will occupy a little more time in the press, but the whole will be out before the end of the year. ...

The object of my proposed method of transcription of the Arabic alphabet is exclusively practical. The success of it or of any other scheme depends on practical use : whoever first publishes in romanized transcription an important work of the Persian literature, for instance, will have determined in its main features the mode of transcription : lesser differences will remain, as they do in our own alphabets. I hold transcription as so important a means of culture that I care little personally for the form of the symbols, provided only they be clear and plain. I contend for the principle, and that must on the whole prove victorious."

M. Léon de Rosny, of Paris, dated Sept. 10, 1864 :

"I have just received the first part of your Journal, for which I beg to transmit my thanks. I should be much pleased to take part in the labors of your learned Society, but do not know in what department of study I could best serve it. I add to this letter a list of memoirs which I have already prepared, and if some one of them shall seem to you of a character to be agreeable to the Society, I shall at once forward it to you." ...

Prof. Edward B. Cowell, of Calcutta, dated April 4, 1864 :

"Will you convey to the Society my thanks for the honor they have done me in electing me a corresponding member?"

I have sent in our Society's parcel a copy of Vol. I. of our Sanskrit College edition of the Siddhānta Kaumudī: Vol. II. is nearly finished, and will follow; also, of my College edition of the Uttara Rāma Charita. We are now printing new editions of the Čukuntalā, Kāvya-prakāśa, and Ratnāvalī, and I will send copies to the Society. Also, of my translation of the Kusumāñjali, which is now finished. It is a very imperfect work, although I have spent a great deal of labor on it; and I can only say that in such a labyrinth I should have lost my way much oftener, if I had not taken the pains I have done.

I have found the papers in Vol. IV. of your Society's Journal on the Čaiva system invaluable for my translation of that chapter in the Sarva Darśana Saṅgraha. Nearly every difficulty was solved in one or the other of the three treatises. It is, however, a pity that your learned correspondent [Rev. H. R. Hoisington] did not give the Sanskrit equivalents of the Tanilized words. One hardly guesses *anugraha* under its form *arul*, or *bhoga* under *poka*. Still, I must not find fault with what has been of so great use to me.

I sent you a copy of our manuscript of the Gopatha Brāhmaṇa.

Kern has nearly finished the first *fasciculus* of the Bṛhat Sanhitā of Varāha Mihira. We are going to publish in the Bibliotheca Indica the original Nyāyabāshya of Vātsyāyana, whom I maintain to be the same as the Pakṣhila Svāmin of Uddyotakara's *vārtika*. It will be very curious and interesting." . . .

Mahārāja Apūrva Kṛishṇa Bahādur, of Calcutta, dated Jan. 23, 1864 :

.... "I do myself the pleasure to send you herewith the first volume of my work in manuscript entitled the History of Indūsthāna. This work has been founded on the Vedas and Purāṇas, etc. It will be completed in four volumes. The first volume contains an account of the creation. The second will comprise astronomy and geography, together with the usages, customs, manners, etc., of the inhabitants. The third will treat of the Solar and Lunar races, as well as other followers of the Vedas; and the fourth will dwell on the Mohammedan and English conquerors of the land to the present day." . . .

Dr. A. Bastian, dated Nagasaki, Japan, June 1864 :

"It has always been a great treat to me when I have met with numbers of your Journal on my voyages, and the articles on Buddhism, contained in it, have often given me assistance in my studies of that religion, which I pursued during several years' residence in Birma and Siam.

I send you therefore a few notes on that subject, referring to the Brahmanical element in Buddhism, as they might be perhaps of some interest to your Society."

John P. Brown, Esq., of Constantinople, dated June 6, 1864 :

.... "I send you a translation which I made, several years ago, of an Arabic manuscript, which my master, an Aleppine Christian, gave me. It is only a curious history, somewhat after the style of the Old Testament, and, I suppose, is one of the many traditions of the Syriac Christians.... I am translating a curious account of Hafiz, with a version of his first ode, which I will send you soon."

Rev. Justin Perkins, D.D., of Orūmiah, dated Aug. 12, 1864 :

"I recall that you once expressed to me the wish that I would give you some details respecting the use of the various languages in our missionary field. In such an intermingling of nationalities, there is, of course, quite a mixture of tongues and most of the people about us speak one, two, or even more, besides their own vernacular dialects.

We come in daily contact with Persians, Nestorians, Jews, Armenians and Kūrds.

The Persians of northern Persia [Persian subjects, of Tatar race?] speak the Turkish as their vernacular: not the cultivated Osmanli of Stambul, but the original Tartar-Turkish, which is still an unwritten language. This Turkish of northern Persia is a common medium of communication among all classes here, and is exten-

sively used eastward, all the way to Thibet. Transactions are never recorded in it: we often—indeed, generally—hear a bargain made in it in the bazaar, while the parties are at the same time writing it in Persian. Our mission contemplates translating the Bible into this dialect at no distant day.

The Persian language is the vernacular of the Persians in the central and southern provinces of the country, and it is spoken by many, of the educated and higher classes, in this northern province of Azerbaijan. The use of both languages is extending in different parts of the country, with the advance of commerce and the prevalence of internal peace.

Arabic is the religious language of the Persians, who deem it unlawful to translate the Koran into another tongue, or to perform their devotions in any other.

The Nestorians speak the Modern Syriac, as you know. It was an unwritten language till we commenced our missionary labors. We have reduced it to writing, and published in it about a hundred thousand volumes, embracing the Holy Scriptures, in several editions, and many other good and useful books. The Nestorians of Persia speak also the Turkish language, as they are brought into constant intercourse with their Mohammedan rulers, masters, and fellow-countrymen. Those who live in Kûrdistan, for the same reasons, speak the Kûrdish instead of the Turkish. Where Nestorians dwell in the same villages with Armenians, they also acquire more or less knowledge (and use, for Orientals always use all the languages they know, if not more) of the Armenian. The Persian is studied, to a limited extent, by many Nestorian youth, of both sexes, in our seminaries.

The Jews of Orûnniah, numbering about five thousand souls, and those in the adjacent regions of Kûrdistan, speak a corrupt Syriac, not greatly differing from that of the Nestorians. They call it Jebâli, i. e., 'of the mountain.' They also speak Turkish and Kûrdish in the same localities where the Nestorians do so. The Jews in the more southern provinces of the kingdom use the Persian as their vernacular. They all read their Scriptures, and perform their religious worship, in Hebrew; and many of their educated men are able to write it and converse in it.

The Armenians, of whom there are thirty thousand in Persia, speak the Modern Armenian, although their dialect differs much from that spoken in Asia Minor. The ancient Armenian is their religious dialect, but they are beginning to use the modern in their religious worship, particularly under the influence and labors of the missionaries. They also speak the Turkish; and those living in villages with the Nestorians acquire their language.

The Kûrds, that strange people, numbering some two millions, and split up into near two hundred tribes, speak a corrupt Persian, which is still an unwritten language, although it could easily be reduced to writing, from its near relationship to Persian. Since the first glimpse we have of them in history, they have fully sustained their ancient character, being always the same barbarous, cruel, treacherous, and marauding people. Rev. Mr. Rhea, of our mission, who spent several years among them and the Nestorians of Kûrdistan, has made out a limited vocabulary of their language, which I hope he may ere long find time to copy for your Society."

There was also read a letter from Dr. Andrew T. Pratt, missionary at Marash, in Syria, dated August 20th, 1864, giving a systematic account of the application of the Armenian alphabet to the writing of the Turkish language. This letter, too long for insertion here, will be printed in the next number of the Journal. In a postscript, Dr. Pratt writes as follows:

"I take advantage of this opportunity to ask for information, if any is to be had, as to the supposed locality of the well known legend of the Seven Sleepers, detailed in the thirty-third chapter of Gibbon's history, and in the eighteenth chapter of the Koran. This question is started by the fact of a claim set up by a town in our neighborhood. About twenty-four hours north of Marash, and six west of Albistan, is the village called Yarpuz, which is commonly taken for Arabissus, the birth place of the Emperor Galerius. With the Turks, however, and in all official documents, it is called Efsus. There are many remains of antiquity, which attest that it was a place of some importance. In the neighboring region, about two

hours distant, is shown the cave where the sleepers spent their two centuries, and every one in the place knows the legend of the persecution of Takianos (the Decianus [Decius] of the Arabs) and the Christian young men. The locality was so much esteemed in former times that buildings were erected over it; the one over the cave (in which is a spring of water) being, as it now stands, like a dwelling, the other like a *mesjid*. This has a very fine front, in the Saracenic style, except that the door itself has a very flat Roman arch, and over it was a small carved human form, now much defaced. The Koran (see Sale's translation, p. 240, note) represents that buildings were raised over the original cave. At Ephesus in Asia Minor the cave is shown, I understand, but little is made of it, and there are no buildings. Now what is the ground of this tradition here? Was the tradition adopted, and the name assumed to accord with it? or is there an Ephesus (of which I can find no mention) out of Asia Minor? Are there any other claimants for the honor? Perhaps some of your friends can answer these questions, which have a certain interest, though perhaps no great importance."

After the reading of the correspondence, the Society proceeded to listen to communications, of which the following were offered (the third and fourth at the evening meeting, at Dr. Crosby's):

1. On Brahmanical Inscriptions in Buddhistic Temples in Farther India, by A. Bastian, M.D.

In this brief paper (which will be given in full in the next number of the Society's Journal), the author notes the influence of Brahmanism on Buddhism in Siam and other countries of Farther India, and then proceeds to give versions of the inscriptions accompanying several figures of Brahmins adorning the walls of a Buddhist monastery in Bangkok; concluding with part of the story of a Brahmin who emigrated into Siam from Benares.

2. On Early Mohammedan Coins, with special reference to the specimens contained in the Society's collection, and in that of Yale College, by Mr. Fisk P. Brewer, of New Haven.

The period of early Mohammedan coinage was defined as commencing with the first issue, about A. D. 700, after the removal of the califate from Arabia to Damascus, and as ending about A. D. 1300. The coins of the different regions and dynasties were briefly described, in a geographical order, from east to west; commencing with those of the Ommeyyade and Abbasside califs, and passing to those of the Turkoman dynasties in Upper Mesopotamia (remarkable for their employment of human faces and animal figures as ornamental devices), those of Mosul (also in part marked with human figures), of the Fatimite and Ayubite dynasties in Egypt (the former distinguished by the issuance of glass coins by several of its sultans), of the rival califate of Spain, of the Marabouts, etc., etc. The coinage of the Seljuks in Syria and Asia Minor, and of the Mogul conquerors of Mesopotamia, forms the transition to the modern Mohammedan coinage.

As a sequel to this paper, Rev. Nathan Brown, D.D., formerly of Assam, presented to the Society, the next morning, a set of twelve coins (eleven silver and one copper), struck at modern Mohammedan presses in India, and exhibited to the members present a considerable collection of coins of the same character. The thanks of the Society were voted to Dr. Brown for this valuable gift.

3. On the Domestic Portraiture of the Chinese, by Rev. E. W. Syle, lately missionary at Shanghai.

Rev. Mr. Syle exhibited a handsome specimen of Chinese wood-engraving and printing, in an illustrated history of a Chinese matron of Shanghai, prepared and published by her grandchildren, in commemoration of her rare virtues. It portrays various scenes in her life, which set forth the care, good sense, and energy shown by her in the management and education of her young children after the death of her husband. These were explained by Mr. Syle, who also, in connection with them,

discoursed upon the Chinese ideas of domestic virtue, and upon the filial reverence of the Chinese.

4. On the Origin of Language, by Prof. William D. Whitney, of New Haven.

This was, as the author remarked, the promised continuation or sequel of a former paper, presented to the Society some time since. In that paper, he had endeavored to prove that the beginnings of Indo-European speech (and, partly by inference, partly by direct proof, the beginnings of human language in general) were monosyllabic roots, by the various combination and fusion of which all the forms of inflected language had been produced. He now urged that the problem of the origin of language had thus been stripped of much of its difficulty and mystery. The wealth of the noblest tongues comes by slow accumulation from an original poverty, and we have only to satisfy ourselves further how men should have become possessed of the first humble germs of speech. And, in the first place, it is plainly unnecessary to suppose them generated by any other agency than that which is active in their after combination and development. Language is not otherwise a divine gift than as man's whole nature, with all its endowments and acquirements, is so. Again, it is important to see clearly what is the directly impelling force to the production of language. It is not an internal and necessary impulse to expression on the part of thought itself: it is the desire of communication. A solitary man would never form a language; two could not grow up together without devising some means of exchange of thought. Language is not necessary to thought; all the mental processes could be carried on, though indistinctly and feebly, without it. Thought goes before expression, but tends irresistibly toward it, under the outward impulse to communication; arriving thereby, secondarily, at the possession of an instrument which increases a thousand-fold its own capacities. It will have expression, and would have found it in gestures, looks, attitudes, written signs, had the voice been wanting. But the voice is the appointed means of supplying this great want, and no race of men has failed to discover its use. To account for the discovery, and to explain the production of the first elements of articulate speech, several theories have been proposed. The onomatopoeic supposes the first names of objects and acts to have been generated by imitation of the cries of animals and the sounds of dead nature. The interjectional regards our natural exclamations as the beginnings of speech. A third compares man's utterances with the ringing of natural substances when struck, and attributes to the first men an exceptional instinctive faculty for giving expression to the rational conceptions of the mind. This last is supported by nothing in our experience or observation, and is founded on unsound theory: it is to be wholly rejected. To the others, some value is not to be denied: exclamations and imitative sounds must have helped men to realize that they had in their voices an instrument capable of expressing the movements of their spirits. But actual study of language does not show roots to have been, to any noteworthy extent, either onomatopoeic or interjectional; nor does sound theory require it. The process of root-making was in the greatest part a free and arbitrary one; it was a tentative process, a devisal and experimental proposal of signs to be thenceforth associated by a community with conceptions which pressed for representation.

The general reason that man's endowments are vastly higher than those of the inferior races is the best that can be given for his exclusive possession of language. Perhaps, however, that mode of mental action, their deficiency in which especially puts language out of the reach of other animals, is the power of distinct reflection on the facts of consciousness; of analyzing impressions, and perceiving that their parts are capable of receiving distinct signs. Some animals approach so nearly to a capacity for language as to be able to understand and be directed by it; so the power of young children to comprehend language is developed earlier and more rapidly than their power of employing it. It may well be questioned whether, as regards capacity for speech, the distance from the unimpressible oyster, for instance, to the intelligent dog is not much greater than that from the dog to the lowest and least cultivable races of men.

A lively and somewhat prolonged discussion followed the reading of this paper.

5. The History of the Learned Haikar, Vizir of Sennacherib the King, and of Nadan, son of Haikar's Sister, translated from the Arabic, by John P. Brown, Esq., of Constantinople.

This communication (respecting which, see Mr. Brown's letter, above) was presented by the Corresponding Secretary, who gave a sketch of its contents, and read sundry extracts, by way of specimens of its style. It has every appearance of being a mere fanciful tale, not founded on anything historical, and arbitrarily attached by its unknown author to the name of Sennacherib.

Haikar, the story tells, being childless, adopts his nephew Nadan, teaches him his wisdom, bestows upon him his wealth, and, in his own old age, procures his appointment as vizir. But the young man turns out badly, and forfeits his uncle's favor, and then, to ruin the latter, forges documents to prove him guilty of treason. By these the king is deceived, and orders his instant execution, but he succeeds in persuading the executioner that the king will repent of his hasty sentence, and lives in close hiding. By and by comes a message from the king of Egypt, challenging Sennacherib to do certain hard things for him, or to pay him the revenue of Assyria for three years, and promising, if he performs them, to give him the revenues of Egypt for the same time. The king and his counsellors are greatly embarrassed, and mourn the loss of Haikar, as being the only man wise and able enough to get them out of their difficulty. Haikar reappears, and is received with great joy, and undertakes at once to satisfy the demands of Pharaoh. He accomplishes the task successfully, and, upon his return in triumph, the king gives Nadan into his hands. He shuts the ingrate up in a dungeon, and upbraids him with his evil behavior until he bursts open in the midst and dies.

6. On Accent, by Prof. Rudolph L. Tafel, of St. Louis.

Prof. Tafel described accent as belonging to the moral element in language, and urged its importance as representing the will of a nation and varying with all changes in national character. He quoted at some length the views of Prof. Moritz Rapp, set forth in his "*Physiologie der Sprache*," and summed them up in the following points: 1. There are two kinds of accent, the weak and the strong: the weak accent prevailing in some languages, as the Slavonic and the French, the strong in others, as the Spanish, Italian, Modern Greek, and the Teutonic languages. 2. The strong accent is later than the weak in time, and is developed from it. 3. The strong accent often lengthens the vowel on which it falls, or causes the consonant after it to be doubled. 4. The oriental languages incline to accent the final syllables, the occidental languages to accent the anterior syllables of words. 5. In the early stages of language, the accent is determined in its place by the sensuous elements of vowel-quantity and position (before two consonants): but in more advanced stages, a radical accent (on the significant root syllable) has been introduced. 6. The former accent is liable to shift its place in the process of inflection and derivation; but the latter is stable. 7. The radical accent has led to the introduction of a secondary accent.

These principles Prof. Tafel illustrated from the Romance languages, showing how, under the influence of a strong accent developed from the weak accent of the Latin, consonants have been doubled, and short vowels made long or expanded into diphthongs, while unaccented short vowels have been weakened (*e* to *i*, *o* to *u*) or lost altogether. These changes, seen in early French, indicate a strong accent in that period, although the modern French has for the most part gone back to the weak accent. Passing to the English, Prof. Tafel pointed out similar changes as the effects of a strong accent developed from the weak accent of the Anglo-Saxon. From this cause unaccented vowels in final syllables have been weakened to *e*, and in most cases lost altogether, leaving to our language little of its old inflection. To the same agency Prof. Tafel referred the changes of sound which the accented vowels of the Anglo-Saxon have generally undergone in English: by which Anglo-Saxon *a*, *e*, *i* (sounded as in *par*, *prey*, *caprice*) have come to be pronounced respectively as *a* in *pray*, *ee* in *peer*, and *i* in *prime*, and Anglo-Saxon *o*, *u* (sounded as in *par*, *prone*, *prune*) to be pronounced respectively as *o* in *prone*, *oo* in *proof*, and *ou* in *proud*. All these changes he viewed as intensifications of the primitive

sounds, produced by the working of a strong accent in the transition-period from Anglo-Saxon to modern English.

The reading of this paper gave occasion to a good deal of comment and criticism, in illustration of, or in dissent from, its principles and statements.

7. Continuation and Conclusion of a Notice of Sulaimân Effendi's Book of First Ripe Fruit, disclosing the Mysteries of the Nusairian Religion; read by the Corresponding Secretary, for the President.

After a brief recapitulation of the points to which special attention was directed in the previous communication to the Society respecting this publication, the fourth section of the tract, relative to the fall of man from a pre-existent state of virtue and happiness in a higher world of light, was read entire, showing an endeavor to explain the existence of evil in this world by making it a punitive dispensation for sins of a previous state of being. It was then stated that the author's fifth section consists entirely of specimens of Nusairian poetry—verses addressed to certain imaginary female personifications of the Supreme Deity of the Nusairis, namely 'Ali, characterized with reference either to the moon or to the heavens, as his visible representative—of which one or two examples were given. The sixth section was also noticed, which contains the author's statement of Nusairian dogmas, interesting chiefly for its confirmation of conclusions to which one is led by the original documents of the tract, though including some particulars not there brought out. The seventh section, it was observed, is a narrative of the author's discovery of the deeper mysteries of the sect, of his conversion first to Judaism and then to Christianity, and of the treatment he met with, in consequence, from the Nusairis. The eighth and last section was passed over, being wholly controversial—an argument against the doctrines and rites of the Nusairis, and of no importance to us as orientalists.

The portion of the tract thus reviewed does not compare in importance and interest with that previously noticed; for which reason, as well as because an abstract of the whole may appear in the Society's Journal, these few lines will suffice, for the present, in addition to what was said of the work on another occasion.

8. On the Interpretation of 1 Cor. vii. 21, by Rev. George R. Entler, of Meredith, N. Y.

The passage reads, "Wert thou called as a slave? care not for it: but even if thou art able to become free, *μᾶλλον χρῆσαι*." Here some (as Calvin, Grotius, and most modern commentators) understand *τῇ ἐλευθερίᾳ* as the object of *χρῆσαι*; while De Wette and Meyer, following Chrysostom and most of the ancient interpreters, consider *τῇ δουλείᾳ* as the object. Mr. Entler traced the history of opinion on this subject. He examined the testimony of the ancient versions, especially the Syriac Peshito. He regarded *ἐλευθερίᾳ* as the object naturally suggested by the immediate context. The objection drawn from the preceding *εἰ καὶ* he met by taking *καὶ* in the sense of *also*. And finally he urged that this interpretation is more in harmony with the views elsewhere expressed by St. Paul and by the other New Testament writers.

Remarks were added by Messrs. Hadley, Proudfit, and Owen, who favored the opposite construction of the passage.

9. The History of Indûsthâna from the Beginning of the World to the Present Time, containing an Account of the Creation, Religion, Government, Usages, Character, Astronomy, etc. of the Inhabitants of that Kingdom; by Mahâ Râja Sir Apûrva Kṛishṇa Bahâdur, etc., etc., etc. Volume First.

The author, whose family have long held high stations at the Court of Delhi, and who was himself Court Poet to the last Mogul emperor, recounts in an Introduction the motives which led him to undertake his present work, and states its plan, in the following words:

"The following nine creations by God came in regular succession :

"The first creation was intellect. The second was that of rudimental principles, thence termed elemental creation. The third was that of organic creation (creation of the senses), which was modified form of egotism. These three were the primary creation, the developments of indiscrete nature, preceded by the indiscrete principle. The fourth creation was that of inanimate bodies. The fifth creation was that of animals. The sixth was that of planets etc. The seventh was that of men. The eighth was that of fixed stars. These five were the secondary creation. And the ninth creation was that of small stars, which was both primary and secondary.

"The author now proceeds to give a detailed account of each of the above nine creations, with their division into castes, together with their respective employments, government, administration of justice, religion, manners, and state of civilization ; changes in caste, changes in government, changes in the law ; present state of philosophy, astronomy, and mathematical science, geography, chronology, medicine, language, literature and poetry, the fine arts and music, other arts, agriculture, commerce, manners, and character ; noticing also the minerals, beasts and birds, insects, etc., of *Indūsthāna*, improperly called *Hindūsthāna*."

The manuscript sent includes only the account of the nine creations, which are described with some detail in the order in which they are mentioned above. The authorities relied on are mainly the *Purāṇas* ; but with their philosophical and scientific dogmas are mixed, here and there, fragments of modern European science, sometimes in a very curious manner.

When the reading of communications was finished, a vote of thanks to the authorities of the University, for the use of their room, was passed, and the Society adjourned, to meet again in Boston on the seventeenth day of May, 1865.